

HASAD

JEALOUSY

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JEALOUSY (HASAD)

The fifteenth vice is jealousy (**hasad**). “Hasad” means to be jealous. A person inflicted with this disease wants others not to keep blessings (**nimat**) bestowed upon them by Allâhu ta’âlâ or in other words he wants them to lose those blessings. Desiring that others should not have harmful things would not be jealousy but would be ghayrat. Desiring that those who use religious knowledge to obtain worldly gains should lose their knowledge is also ghayrat. Wishing destruction of the wealth and possessions of those who use them to promote forbidden or oppressive things or to spread “**bid’at**” or to destroy Islam, would not be jealousy, but it would be religious ghayrat. One who bears jealousy in his heart although he does not like it or does not want to bear that vice would not be sinful. Things that come to the heart, e.g., thoughts or memories are not considered sins because controlling these things is not within the power of one’s self. However, if one does not worry about or regret having jealousy in one’s heart or one desires to be jealous, that would be a sin and a forbidden act. Also, if a person’s jealousy is reflected in his actions and words, then that would be a graver sin. Our beloved Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ states as follows in a hadîth-i-sherîf: **“Human beings cannot free themselves from the following three things: ‘Sû-i zan’, ‘Tayara’ and ‘Hasad’. When a person has a bad opinion about someone else (Sû-i zan), he should not act according to his bad opinion. Do the things that you think may be ominous by placing your trust (tawakkul) to Allâhu ta’âlâ, and, if you are jealous of a person, never hurt him.”** “Tayara” means believing in ill-omen. “Sû-i zan” means one’s thinking a particular person as an evil person. It can be derived from this hadîth-i-sherîf that having jealousy in one’s heart is not prohibited but one’s being gratified of its existence in one’s heart or desiring its continuance is prohibited. The following passage is from the book Hadîqa: “A thought which comes to the spiritual heart fits one of the following five categories: The first one is the kind which does not have staying power; therefore it is repelled right away and is called ‘hâjis’. The second one stays in the heart for a while and is called ‘hâtir’. The third one is the kind which causes doubt in the heart, e.g., whether it should be done or not; it is called ‘hadîth-un-nafs’. The fourth one is one which the heart prefers to do and is called ‘hemmm’. The fifth one differs from the fourth category only when the preference becomes stronger and the heart decides to do it with strong will; it is called “Azm” and “Jazm”. The first three

categories are not recorded by the angels. The fourth state, e.g., “hemm” will be recorded as a reward if it is one of the good deeds. Also, it will be recorded as a reward if it is one of the evil deeds and one does not commit it. As for the fifth state “Azm”: if it is one of the prohibited actions and is carried out then one sin will be recorded.” If it is not carried out it will be forgiven. Our beloved Prophet ‘sall-Allâhu ‘alaihi wa sal-lam’ states as follows in a hadîth-i-sherîf: **“Evil thoughts received by the heart will be forgiven unless they develop into practices or are said to others.”** When some ideas causing unbelief or heresies or corrupt thoughts come to your heart, if you become upset because of these and reject them right away, this short lived state will not be disbelief. However, if a person plans to become a disbeliever years later, even if he makes it conditional upon something else, he becomes a disbeliever the moment his plan develops into a decision. Likewise, a woman who decides to marry a disbeliever years later, will become a disbeliever the moment she makes the decision.

[The sin of committing a certain religious prohibition (harâm) is graver than the sin of the decision to commit it. **“Harâm”** means something which Allâhu ta’âlâ has prohibited. Sin is a noun, which means the punishment that will be given to those who commit the prohibited acts. Committing a sin means doing something which will invoke punishment. It means committing harâm. “Thawâb” means the rewards that will be given in the next world for the actions, i.e., worships and goodnesses performed during worldly life. Allâhu ta’âlâ has promised us He will give rewards in the next world to those who performed goodness and worships in this world. It is not necessary (**wâjib**) to give rewards for the goodness done or worships performed but Allâhu ta’âlâ with His infinite Mercy and Magnanimity has promised to do so. Allâhu ta’âlâ will never renege on His promise and will certainly do whatever He has promised.]

Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“If a person forms a decision in his heart to commit a prohibited thing (harâm) but does not perform it because of the fear of Allâhu ta’âlâ, it will not be recorded as a sin; but one sin will be recorded if he commits that forbidden act.”**

It is forbidden to intend to become a disbeliever or a heretic (ahl-i-bid’at). For, these intentions are evil in essence. However, the thought of committing a forbidden act is evil because it causes one to commit that forbidden act. The thought in itself is not evil but the execution of that evil thought is evil and ugly. When the

contemplated forbidden act is not committed, it is no longer forbidden or sinful. This tolerance is a blessing of Allâhu ta'âlâ for the followers of Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam'.

The wish to possess blessings similar to those possessed by others will not be jealousy if it does not worsen into the malignant desire that others should lose the blessings. This moderate feeling is called envy (ghipta), which is a virtue. It is necessary (**wâjib**) to envy a pious Muslim who lives in accordance with the rules of Islam, e.g., performs the obligations (**fards**) and who abstains from committing the prohibited actions. Envy felt for a person who has worldly blessings is slightly disliked "makrûh tanzihî" in Islam.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: "**Allâhu ta'âlâ has Ghayrat for a Mu'min and Mu'min also has ghayrat for other Mu'mins.**" Allâhu ta'âlâ has prohibited adultery because of His Ghayrat. Allâhu ta'âlâ says, "**Oh sons of Adam! I created you for Myself and everything else for your utility but those things I created for you should not make you forget the meaning of your creation.**" In a hadîth al-Qudsî, Allâhu ta'âlâ declares: "**I created you for Myself. Do not busy yourself with other things! I will provide your sustenance, do not worry!**" Prophet Joseph's (Yûsuf) asking a person who was going to see the Ruler (**Sultan**) of the time that he should mention his name in the presence of the Ruler caused **Ghayrat** of Allâhu ta'âlâ and therefore caused Prophet Joseph 'alaihis-salâm' to stay in prison for many years. Also, Prophet Abraham's (Ibrâhîm) 'alaihis-salâm' joy upon the birth of his son Isma'il caused **Ghayrat** of Allâhu ta'âlâ and ordered Ibrâhîm 'alaihis-salâm' to sacrifice his son Isma'il. Many a very much beloved slave of Allâhu ta'âlâ, e.g. some (of His darlings called) Awliyâ, has been disciplined with this Ghayrat of Allâhu ta'âlâ. **Ghayrat** means one's not consenting to share one's rights on a person with others. The meaning of **Ghayrat** of Allâhu ta'âlâ is His not consenting with human creature's committing sins. What devolves on a human creature is not to lead a life at will, but to be a true slave to Him, which in turn means to obey His commandments and prohibitions. The right to act at will is confined uniquely to Allâhu ta'âlâ. As far as human creatures are concerned, performing their desires or committing sins would mean violating the right of Allâhu ta'âlâ, i.e., having a share from the right of Allâhu ta'âlâ. A Believer should have ghayrat on himself lest he should commit sins. A strong feeling of

disquietude and a heart palpitating with excruciation as the sins are perpetrated, are the symptoms of this ghayrat. A Believer's heart is a house belonging to Allâhu ta'âlâ and wherein lodge virtues. To admit evil and ugly thoughts into one's heart means to oppress its beautiful lodgers by forcing them into cohabitation with the ugly intruders. This oppression stirs the heart into palpitation in protest; hence the heart's ghayrat. Sa'd bin 'Ubada 'radiy-Allâhu ta'âlâ 'anh', the chief of the Ansâr, asked Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam': "Yâ Rasûlallah! If I see my wife in bed with another man, cannot I kill her without four eye-witnesses?" "No, you cannot," replied the Best of Mankind. When Sa'd could not help answering, "I could not tolerate it for the required four eye-witnesses. I would kill her then and there," the blessed Messenger of Allah 'sall-Allâhu 'alaihi wa sal-lam' stated: **"Hear what your chief says! He is quite ghayûr. I am much more ghayûr than he is. And Allâhu ta'âlâ has very much more ghayrat than I do."** ('Ghayûr' is the adjectival form of 'ghayrat'.) The Honour of Mankind meant to say: "This is not the ghayrat approved of. I would not violate the borders of Islam, more ghayûr than he as I am. Allâhu ta'âlâ is the most ghayûr; yet He does not hasten to punish for the fornication," thus pointing out the unjustifiability of his premature execution of a punishment deserved! Every Muslim who witnesses another Muslim committing a forbidden act must apply punishment (**taz'îr**) immediately. It is not permissible for the eye-witnesses to execute the punishment after the perpetration of the offence. In this case, it is the (Muslim) government's, i.e. the (Muslim) judge's duty to execute the punishment. If a person sees a fornicator in the act and kills them outright, he will have to produce four witnesses during the trial. His swearing an oath will not be sufficient. If he fails to produce four witnesses, the judge will penalize him for murder.

It is not permissible (**jâiz**) for a woman to show ghayrat for the second wife "or for the other wife". Rasûlullah, 'sall-Allâhu 'alaihi wa sal-lam' one night left the room of his wife Hadrat Âisha 'radiy-Allâhu ta'âlâ 'anhâ'. The blessed wife of the Messenger of Allâh, Hadrat Âisha, thought that he had gone to the room of another one of his wives and had ghayrat about her. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' upon returning back to her room observed her grief and asked, **"Did you have 'ghayrat'?"** She said, "Wouldn't a poor creature like me to have 'ghayrat' about a person like you who is the most honorable among all beings and who is the most merciful among all creatures?" He answered, **"You have followed**

evil suggestions (waswasa) of the devil.” She inquired if there was a devil by her. He answered, **“Yes there is.”** She further inquired whether there was a devil by Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’. He answered: **“Yes, there is, but Allâhu ta’âlâ is protecting me from the evil suggestions of the devil.”** He implied that his devil had become a Muslim and now only suggested good thoughts to him. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in another hadîth-i-sherif: **“Allâhu ta’âlâ bestowed upon me two blessings which He has not given to anybody else: my devil used to be a disbeliever He has made it a Muslim and He has blessed me with wives who help me in the way of spreading Islam!”** The devil of Adam ‘alaihis-salâm’ was a disbeliever and his wife Eve (Hadrat Hawwa) was deceived by the oath of the devil in Paradise and she caused Hadrat Âdam ‘alaihis-salâm’ to make the well-known mistake.

People’s ghayrat towards Allâhu ta’âlâ is their disinclination towards perpetration of prohibited acts.

The opposite of jealousy is to give advice (**nasîhat**). It is a desire in one’s heart about another person who has received the blessings (worldly or other than worldly) that he should keep those blessings so that he may do good religious or worldly things through them. It is incumbent (**wâjib**) for all Muslims to give advice to others. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ said, **“A person who is instrumental for another person’s performing good deeds will receive as much reward as the person who performs the goodness,”** and **“Any Muslim who asks blessings for himself but does not ask the same blessings for other Muslims has not had belief,”** and **“The basis of religion is to give advice.”** The meaning of giving advice for the sake of Allâhu ta’âlâ is to inform others that Allâhu ta’âlâ exists, that there is only one Allah, that He is the only One Who possesses Attributes of Perfection and Beauty, that He does not possess any deficiency or any kind of attributes which are not worthy of Him, that it is necessary for everyone to worship Him with a pure intention, that everyone should try to earn His favor and approval as well as one can accomplish, that no one should rebel against Him, that everyone should love His friends, that everyone should oppose His adversaries, that everyone should love those who obey His commandments, that everyone should dislike those who disobey His commandments, that everyone should cite His blessings and pay their gratitude for them, that everyone should have compassion toward His creatures and that no one should assert He possesses any of the attributes He does

not possess. Giving advice (*nasîhat*) for the Qur'ân is that everyone should believe in the facts written in the Qur'ân; everyone should perform commandments written in the Qur'ân; no one should attempt to make translations of the Qur'ân with their limited comprehension; everyone should read or recite the Qur'ân much in the best and truest way and everyone should know and let others know that it is not permissible to touch the Qur'ân without ritual cleansing (**wudu**). Giving advice for the Prophet Muhammad 'alaihîs-salâm' is to let (others) know that it is necessary for everyone to believe everything taught by him; it is necessary for everyone to respect him and his name; it is necessary for everyone to practice and spread his **Sunnat**; it is necessary for everyone to assimilate his beautiful morals and ethics, and it is a must for everyone to love his progeny (**Ahl-i-bayt**) and his companions (**Sahâba**)^[1] and his followers (**Ummat**). Giving advice (*nasîhat*) for the government of a country is to tell others that it is necessary to help those government officials who respect Allâhu ta'âlâ and protect His religion and give freedom to people to practice their religion. It is to advise them about the truth or the correct way and to tell them that they must observe the rights of Muslims. It is not to rebel against them and not to violate the laws. It is to pray for them so that they may serve Islam and humanity. It is to pray for them in their absence and to help them financially or physically or by praying (duâ) for them when they perform (**jihâd**) against disbelievers. It is to pay the tax and obligatory almsgiving. It is not to attack anyone with guns. It is to guide and lead them to the right path and justice in a soft manner without rebelling against them even when they perpetrate oppression and injustice. It is not to fawn on them and not to cause them to swerve from the right and correct way. It is to tell everyone that it is necessary not to rebel against those who are in charge of the government. It is to tell everyone that it is necessary for everyone to follow the teachings of the religious laws (**fiqh**); ilm al-hal books and ethics books written by "Ahl as-sunnat scholars". Giving advice (*nasîhat*) for everyone is to tell them that they should perform the things that are useful for this world and the next and that they should avoid doing things harmful in this world and the next and that they should not hurt anybody and should teach others what they do not know and overlook their mistakes when it is necessary. It is to tell

[1] Please see the book entitled **Sahâba 'The Blessed'**, available from **Hakikat Kitâbevi**, Fatih-Istanbul, Turkey.

them that they should perform the obligatory duties and they should not do the forbidden actions and to tell these things in a soft manner. It is necessary to tell them that it is necessary to have compassion toward youngsters and have respect for the elders and treat others the same way you want them to treat you and not to treat others in such a way that you do not want to be treated. Finally, it is to tell them that they should help others financially and physically.

Our Prophet ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Those who do not help Muslims and those who do not work for the welfare and comfort of Muslims are not one of them. Those who do not give advice for Allah, Qur’ân, Rasûlullah, head of the government and for all Muslims are not one of them.”**

Jealousy diminishes the reward of worship. Our Prophet ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Beware of being jealous. Let it be known that jealousy will destroy rewards (thawâbs) just like fire destroys wood.”** A jealous person will backbite and gossip about the person whom he is jealous of. He will attack his self and property. His rewards (**Thawâbs**) will be taken away from him and given to the person he attacked, in compensation for the loss he suffered, on the day of Judgement. When a jealous person sees the blessings (**ni’mats**) in a person whom he is jealous of, he feels great distress and loses his sleep. People who do good deeds will receive ten fold rewards. Jealousy destroys nine of them and will leave only one behind. There is no sin with the exception of disbelief (kufr) that will destroy all the rewards of good deeds performed. Committing prohibited actions by believing that they are not grave sins or by not paying attention to Islam or committing prohibited acts and other acts that cause disbelief and apostasy (**irtidad**) will destroy all the rewards given for the good deeds performed. Our Prophet ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“You (Muslims) have contracted two serious illnesses from past ummats (followers of past prophets): jealousy and shaving. When I say shaving, I do not mean that they shaved the hair on their heads. I mean that they shaved their religion from the roots and annihilated it all together. I swear to you that anyone who has no belief will never enter Paradise. Unless you love each other, you cannot obtain belief. In order to be able to love each other you should greet (salâm) each other often.”**

[This hadîth-i-sherîf clearly shows the importance of exchanging greetings (**salâm**) and commands its practice. When

two Muslims meet each other, it is **sunnat** for one of them to say “Salâmun alaikum” and it is obligatory (**fard**) for the other one to reply “Wa alaikum salâm”. It is not permissible (**jâiz**) to greet each other with other phrases that are used by disbelievers or by hand, body or other mimicry. When two Muslims see each other from a distance so that they cannot hear each other, it is permissible for them to repeat the above-mentioned phrases for greetings (**salâm**) or to greet each other by raising their right hands up to their eyebrows. When exchanging greetings with disbelievers, it is permissible to use phrases used by them, in order to avoid instigation (**fitna**). Arousing instigation is forbidden (**harâm**). Not arousing instigation by following the directions given above with respect to exchanging greetings with disbelievers is very rewarding (thawâb).]

It is stated (in a hadîth-i-sherîf): **“A Muslim possesses goodness but when he becomes jealous all the goodness departs from him.”** Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in another hadîth-i-sherîf: **“Those who are jealous, who do ‘namîma’ and ‘kahânat’ are not with me.”** “Namîma” is carrying one’s words to another in order to raise instigation and cause discord among Muslims. “Kahânat” means practising divination on the unknown. [Those who try to predict unknown future events are called soothsayers (**kâhin**). We must not believe them.] It is apparent from this hadîth-i-sherîf that those who are jealous will not receive the intercession (**shafâ’at**) of Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’. They will not have rights to ask for intercession.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Six types of people will be questioned from six things, punished at the gathering place of the Judgment day, and then thrown to Hell: State presidents from oppression ‘zulm’; Arabic race from their racial ghayrat; leaders of the small villages from conceit ‘kibr’; businessmen from breach of trust or from deceit; villagers from ignorance; and scholars ‘âlims’ from jealousy.”** It is necessary for a businessman to learn the meanings of terms such as lying, interest, deceit, and appropriating others’ funds with non valid business practices and to learn how to protect himself from these forbidden acts. Villagers and every Muslim must learn knowledge of “Ahl as-sunnat faith” and knowledge which teaches how to do things that are necessary in the religion (‘ilm al-hâl knowledge). This hadîth-i-sherîf informs us that jealousy exists more among men who hold religious positions in society. The book **Tafsîr-i-kebir** provides the following information: “Jealousy is ten

parts and nine of them exist in men of religion. Worldly difficulties are ten parts and nine of them exist in pious men ‘sâlih’. Abasement ‘zillat’ is ten parts and nine of them exist among Jews. Humility ‘tawâzu’ is ten parts and nine of them exist among Nasârâ (Believers in the undefiled religion revealed to Îsâ ‘alaihis-salâm’). Appetite ‘shahwat’ is ten parts and nine of them exist in women and one part exists in men. Knowledge ‘ilm’ is ten parts and one part is in Iraq. Belief (îmân) is ten parts and nine of them are in Yemen. Wisdom ‘aql’ is ten parts and nine of them are in men. Blessings ‘barakat’ of the world is ten parts and nine of them are in Damascus.” What Hadrat Fakhr-ud-dîn Râzî wrote in this book of exegesis (Tafsîr) of his referred to facts in his time. Before Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ honoured the world with his presence, it used to be a Jewish custom to say the following prayer before going out for a war: ‘O our Lord! For the sake of Thine honourable Prophet, whom Thou hast promised to send and Thou lovest very much, ...’ Their prayers would be accepted and Allâhu ta’âlâ would help them. When Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ started to invite people to become Muslims, they knew that he was the promised Prophet but because of their jealousy they denied him. Their jealousy lead them and all their progeny to endless disasters, calamities and punishments.

Allâhu ta’âlâ commands us to protect ourselves from the wickedness (**sharr**) of the devil as well as from the wickedness of a jealous person.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Ask for your necessities or needs from the rich (ahl-i-nî‘mat) in a secret manner because others will be jealous of those who possess blessings (nî‘mats).”** When others realize that your necessities or needs are being taken care of, you will be exposed to their jealousy. A person who has a secret has an option; he may hide it or reveal it. Most of the time, a person who reveals his secret will live to regret it. A person has control over his speech until they come out of his mouth. He has the option either tell or don’t tell but once the words come out of his mouth he is a slave of his words. People are mostly not so firm with their secrets as they are with their property. The saying goes: “Keep your ‘Zahab’, ‘Zihâb’ and ‘Madhhab’ secret.” [In this context “Zahab” means gold; “Zihâb” means belief; and “Madhhab” means your line of conduct in your daily transactions.]

A person’s jealousy will not change the decree of Allâhu ta’âlâ. A jealous person worries and tires himself needlessly and

the sins he will accumulate will be an additional loss. Hadrat Muawiya ‘radiy-Allâhu ta’âlâ ‘anh’ advised his son, “Avoid jealousy very much! The damage which you will incur on yourself by being jealous will manifest itself much faster and more dramatically than that which you will inflict on your enemy.” Sufyân al-Sawrî, ‘rahmatullâhi ta’âlâ ‘aleyh’ said that those who were not jealous would have a clear mind. No jealous person has obtained his desires, not counting the all-pervasive disesteem jealousy has always incurred. Jealousy frays the nerves and pares down the life-span. Asma’î ‘rahimahullâhu ta’âlâ’ relates: “I met a villager who was a hundred and twenty years old, and asked him the secret of his long life. He said he had never been jealous.” Abu-l-lays Semerqandî ‘rahmatullâhi ta’âlâ ‘aleyh’ observes: There are three people whose prayers will never be acceptable. A person who makes a living on harâms; one who backbites; and one who is jealous.”

The person who is being the subject of jealousy will never see any loss from it in both worlds. On the contrary, he will benefit from it. The jealous person will spend his life in misery. When he sees that the person whom he is jealous of does not lose those blessings he has had and, on the contrary, his wealth starts to increase, he will have a nervous breakdown. A jealous person, in order to get rid of his jealousy, should send presents, give advice (**nasîhat**) to and praise the person whom he is jealous of. He should show humility toward him and should pray for him so that his blessings should increase.

***Deserted in forlorn lands,
I wander around, weeping ceaselessly;
Once my heart has tasted love,
It bleeds, and I cauterize it ceaselessly.***

***Love has been offered, in divine finesse,
Heaven and earth suffused in its essence;
Should there be anyone, of it witless,
Weep, O my eyes, alas, O My Goodness!***